THE

American Missionary.

(MAGAZINE.)

VOL. XI. JANUARY, 1867. No. 1.

AMERICAN MISSIONARY ASSOCIATION.

From the Independent.

THE FREEDMEN.

It is wonderful how Providence is attracting the attention of the American people to the Freedmen. They are the centre of interest to politicians and patriots; and the charities of the humane and the zeal of Christians cluster about them. There is more than poetic justice in all this. The last are made to be first, and once again the Lord is giving favor to freed people, going out of the house of their bondage.

Any one aspect of the Freedmen's future is full of interest; the whole view covers not merely their welfare, but largely that of our country, of Africa, and of the world.

Their *physical* distress moves our pity. They are not common paupers. They have not intruded themselves upon us. *We* have brought sorrow upon them. We dragged them from their distant fatherland, we mightily oppressed them, we thrust them out from the homes which even their bondage gave them, we have ever made them the foot-ball of our avarice and caprice; and now without homes, lands or tools, the means of living or labor, uncomplaining in words, they appeal to us by their patience, helplessness and utter poverty.

Their *industrial* future is identified with that of the South, and indeed that of the whole land. Their unskilled and enforced toil brought into being the products most important to the manufactures and commerce of the nation. What will not that toil achieve when guided by skill and prompted by all the motives that move us? It will bring again into fertility the lands that were blasted by the curse of slavery, and it will make the yet undeveloped wilderness of the South to bud and blossom as the rose. But its greatest achievement will be its effects upon the poor whites. Their dormant minds and idle hands must become active in the presence of honored and productive toil. The plow that lifts the rich subsoil of the colored population will move and mellow all superincumbent masses.

Their *political* destiny is not merely for the "fall and rising again" of parties; it is the problem of our day, and presses for solution. The middle ages took centuries to bring serf-races to be ruling races, but our problem cannot wait. An impulse that no man or party can resist or delay presses the Freedmen into the ranks of the sovereign people. The work of the nation is not to resist the consummation, but to prepare them for these vast responsibilities

But more important than all, because underlying all, is the *religious* development of this people. The religious element of their character is its grand peculiarity. Their patience under burdens, their love even for their oppressors, their faith and hope under the impenetrable gloom of

10065

slavery, their zeal for liberty, their faithfulness to the Union cause, their aid to our soldiers, their eagerness for learning, and their unsophisticated religious enthusiasm, all combine to win our admiration, to move our gratitude and to inspire our efforts for their Christian enlightenment. Such a people can be moved mainly through their religious impulses. Any plan of improvement that leaves these impulses out of view is impotent with any people —with the negro it is mockery. They have vices — those of our common depravity and those of the special depravity engendered by slavery—and these, if unchecked, will rapidly sink this people into deep degradation. We can now lift them out of the pit, by laying hold of the extended arms of their faith and love, and by these only. They can be best prepared for their political franchise, their industrial development and their educational privileges, if contemplated by them as religious duties and opportunities; and even physical relief will be sweeter to them if given in the name of Jesus. With such a culture and development what a valuable element they will add to our population, and what a benign influence they will exert on our national character and destiny! The energetic Anglo-Saxon, modified by the incorporation of all added nationalities, will be rendered more amiable by contact with the faith and hope of this people. But their influence will not be confined to America. They will yet be the bearers of a Christian civilization to Africa. Their culture here, when we give it to them, will fit them for it; their religion will prompt them to it; the ties of color, kindred and fatherland will draw them there. As teachers, missionaries and colonies they will go self-moved, and the waves of the Atlantic, that heard the wail and the groans from the hold of the slave ships, will yet re-echo the song, the psalm and the prayer from the lips of colored people returning to found empire and Christian civilization in Africa. How vast then are the results of the problem of the colored people in America! They involve all sections and all populations here, and extend their influence over two continents.

Such a problem may well claim the sympathy and the thought of the nation. Congress will do much towards its solution by wise legislation; individual enterprise will aid by carrying Northern capital and skill into the South; but certain preliminary and yet essential parts of the work can be done only by Northern, voluntary, Christian organizations. They can bring physical relief, they can establish schools, and they can bear the light of the Gospel. It is, therefore, one of the most hopeful indications, that Providence is moving the public mind to the liberal support of these organizations; and, for this reason, we rejoice that the American Missionary Association, at its recent annual meeting, felt warranted in resolving to raise $400,000 in cash for its work among the Freedmen during the coming year. Its success the past year in collecting $250,000 is a favorable augury for its present endeavor. Its long tried anti-slavery history brought it into sympathy with these people and won their confidence.

Its rooms are at No. 53 John Street, N.Y., where donations in clothing, supplies or money will, we are persuaded, be thankfully received and economically and faithfully used.

PHYSICAL DESTITUTION.

ANDERSONVILLE.

Around no spot gather sadder memories, nor is there one spoken of with more tearful interest than Andersonville. The chapter of the history of the Rebellion, that describes its scenes, is *the* "chapter of horrors" of the war. Nor did its repulsiveness pass away with its terrible prison. It is still a scene of wretchedness and want. To go there and encounter its remaining horrors require heroism, and something of the *martyr spirit.* And yet we have two teachers, who have ventured upon such a mission.

The following extract, from a letter of one of them to a friend, we have begged permission to publish

From Miss M. S. Battey.

"My day-school, numbering seventy-five scholars, of all ages, you would think a queer collection; but most of them are earnest, and learn quite rapidly. School hours are from nine to half-past one, or two. The night-school has thirty-five members, most of them earnest, diligent, and determined men. Very few of them in either school know the alphabet, but they will soon. I have been in the work three weeks; only four could read or spell; now there are nearly thirty who are reading in words of two or three letters. I give oral lessons in arithmetic, geography and morals. The same is the order in the night-schools, the sessions in which are two and a-half hours in length. The Sabbath-School numbers about fifty now, and we hope it will increase. Oh, if you could but know the degradation and ignorance of these poor people, you would wish for sound health and the highest qualifications to bring into the service. Why; they know positively nothing of life, its sacred relations, its solemn duties, or the hereafter. Had I improved my own opportunities more fully, had I taken into my heart the lessons which might have better fitted me for the work, were I just what I wish to preach that others should be, did I know the truth in my heart, what a work I might do! These souls in darkness, souls for whom Christ died, immortal souls to live in happiness or misery eternal, and yet so low, so sunken in fogs of sin and ignorance, I can only offer my imperfect service, and *pray God pity them*!"

We do not know but our readers are weary of our frequent allusions to the physical destitution of the South. So long however as the heavy hand of such sore necessities press so heavily on the poor Freedmen, can we hold our peace, and be guiltless? We think not; and so we not only insert the following articles on that general subject, but call special attention to them.

From Miss A. Guild.

HAMPTON, Dec. 2. 1866.

There is a great deal of destitution. I see more of it this year than last. I have really seen one woman starved to death. The last thing I did for her was to get her a chicken; but she was too far gone to have it do her any good. Two weeks ago I took a long walk in the country to see how those were living, who had moved there, in order to raise corn. They had plenty to eat, but no clothing. There are very many children out of school, because they have nothing to wear. They say if they try to sell what they have raised they cannot; there is nobody to buy. One little boy in my school could buy no book. I bought two pumpkins ofthe mother and let him have a book.

A woman sent for me yesterday morning who had been very sick throughout the night, with no one with her but two little children. She had no wood or food, and but very little covering. I gave her a loaf of bread, sugar for her tea, and left her. In the afternoon I went again with some clothes for the baby, and bed-quilt. Her little boy had gone to H. to sell a little iron he had picked up, hoping to get money to buy a candle and meal enough to last him and a brother three years old, over the Sabbath. As I left, he came and had six cents for his iron. It was heart-sickening I assure you, and if it were not for the money my friends gave me, when at home, and the clothing I brought with me, I know not what I should have done. But my clothing is gone, also a barrel and box that my friends in W. have sent me since I left home.

How I wish you could see some of the happy-looking faces after they are dress-

ed in a new suit; they will cling to you as if they had found a true friend.

Extract from letter of H. S. Beals.

Beaufort, N. C. Dated Nov. 30th 1866.

* * * "Without doubt next month will show more than seventy-five pupils for each teacher. A large share of the adult population intend to go to school some part of the day. I propose to have four hours for the day school, one and a half hours in the afternoon for the old people, many of whom are begging for such a session, and two hours for night school.

The white citizens are moving to get a room in which one of our teachers will open a school for poor white children. This is a great breaking down of the wall of separation, and we must give these poor white children one of our best teachers both for their sakes and our own.* Never were people, sunk so low mentally and physically, more alive to their true condition and wants. In the warm sunshine of christian labor, the ice is melting and the waters rising, and before we are aware, what seemed the impregnable foundation of Southern society will be swept away forever.

How must every pious heart throb with gratitude to God, to see the warm sun of his blessing beautifying these late abodes of cruelty, and spreading light and love over almost half a continent, lately cursed with sales of human flesh. How we bless the hand that stayed the sword, and sent here a more glorious conqueror to finish the conquest. Often we say, "Lord it is good to be here." Behind the multitude of Freedmen, clamoring for a higher life, intellectually and morally, the white race are pressing with the same signs of mental starvation, and the same cry for help.

Every day we pray the Good Master to fill up your Treasury, so that you can compass the work.

To-day we need a thousand added to our corps of teachers. Applications come in from every quarter for books and teachers. All around us the Freedmen are struggling hard against poverty, some against actual starvation, yet they beg harder for a school than for food or clothing. No philosophy can account for this intense thirst for education, only to say that God is here; that God can rouse a nation to wants unknown before, to thirst for waters never yet tasted. Oh! that those who love the Master might comprehend the extent of the work. A million of sable children thirsting for mental life! Added to this mighty work is that of feeding more than forty thousand, who would be paupers in any country on the face of the earth. An order was issued, taking effect the 1st of October, withdrawing all rations from these people.

These entirely dependent ones cry for help. They are orphan children or people with chronic sickness, or the old and infirm, enfeebled by the hardships and bearing the scars and stripes of three-fourths of a century of slave toil. Winter is staring them in the face, and their only shelter is poor huts pierced through and through with the bleak winds. Their beds and their garments, if such they may be called, are tattered rags. Many of them have scarcely twenty-five cents value of provisions in their houses at any one time. More than forty of this class of people are in this little city to-day. "Uncle John," an aged negro, whose stiffened limbs will scarcely permit him to put his hand to the ground, has no possible means of support through the winter, but to wade in the chilly waters of the Atlantic along the shore and pick up oysters. His wife, nearly eighty years old, goes out with naked feet to gather sticks to cook the scanty meal. "Aunt Betty" is living near me, with the fourth generation in her house. Yet she is compelled to stretch her swollen limbs on rags picked up from the

* We open no school from which any person is excluded on account of color.—(Ed. A. M.)

street. So I might go on with pages of like description. This is by no means confined to colored people. Many of the whites walk ten miles to purchase something for winter, and when I tell them I must make a personal examination, they write, or get some one else to write, two or three times for me to come and see their necessities.

Often we are constrained to cry out, "Lord shorten the way across the wilderness, and give the people rest!" Will not some one, whose ear is not deaf to the cry of hunger, send us a few barrels of flour and meal, to be dealt out with careful hand to such cases as none could see and refuse to help?"

Shall appeals like this fall unheeded on the ear even of those who have already done generously for such needy ones?

MONTREAL.

Among the pleasant features of our work, is the sympathy manifested by other nations and peoples in its prosecution. Not only have we warm friends in Great Britain and on the Continent, but in Canada. Among them are the Congregational Church and pastor (Dr. Wilkes), in Montreal. They have not only sent us funds, but a most excellent worker, who has gone to Fortress Monroe as a missionary. Below is her first Report.

From Mrs. C. P. Abbott.

FORTRESS MONROE, Dec. 1, 1866.

MY DEAR SIR: As I have been in the field so short a time, you will hardly expect much from my pen; but I will endeavor to give a brief account of my limited experience. I have made a great many visits amongst the people, besides in the hospital and prison, and I think it a very interesting field of labor. But from what I have seen of their destitution, I think that many of them are in a most wretched condition, and there must be a great amount of suffering the coming winter, if not relieved; and how is it to be done? Our resources are nearly exhausted.

Many of the women and children have not enough to cover their nakedness, much less to keep them comfortable, and the consequence is chills and fever, and often death. They need everything in the shape of clothing. Shoes and warm clothing are much needed for women and children. They are constantly coming and pleading for various kinds of garments, and we cull over and over the barrels and boxes for the needed articles, and often have to send them away with promises to remember them when another box is sent, and they turn away with sad countenances. I feel most for the orphan children and aged people. I went into a cabin the other day, and there sat an infirm old Auntie, so lame that she could hardly hobble about, and very destitute, dependent on the family with whom she was staying for a home. I asked her how she did. She took my hand and held it tight, at the same time telling me of the goodness of God to her. That he was all her trust. "O honey," she said, "I shall soon be gone, bress de Lord," raising her eyes heavenward. So amidst all the discouraging things, there are some bright colors in the picture. I felt anxious to establish a mother's prayer meeting, and mentioned it to some of the leading colored women of the Church. They seemed pleased with the idea, and a notice was given in the Church that we would have it on the Monday following. I went at the appointed hour, and found that, unexpectedly, a funeral was to take the place of the meeting. I took a seat and remained during the services, and there was a full house, as many of them had come to the prayer-meeting. But as they were still anxious to have the meeting that week, we decided to have it on Wednesday, and had more than a hundred mothers and housekeepers present, and a good many had walked sev-

eral miles to attend the meeting. I was truly pleased, as well as surprised, to hear them pray so well and so readily. They prayed *earnestly* for the teachers and missionaries, for their friends at home, for our nation, President, Congress, and all the people at the North. I did not expect to see any male members at the meeting, but there were quite a number, and I asked them to take a part, and they did so. I called on them, at the commencement of the meeting, to sing one of their hymns, or whatever it was. I could not understand the words, only now and then, and, of course, I could not join them. They have a singular way of singing. Indeed, such is all their worship. After reading the Scriptures and prayer, I asked them to sing with me, and I lined the hymn; "There is a Fountain filled with Blood, etc." They soon nearly all fell in and sang very well; so before closing the meeting we sang another, and they learned the verses very readily. After some more reading and conversation and prayer, we closed the meeting with singing, and then nearly all came up to me to shake hands, saying; "I am so glad you have come, do call and see me soon." One and another had some tale of sorrow to relate. I tried to speak a word of comfort to them, and promised to call and see them soon, and I went away from the meeting feeling that it was good to be there.

I have been in the house all day to attend to the people that have been visitants, asking for clothing. When I could catch a moment I would write a little, and it has taken me all day to do this. So please excuse my many mistakes.

POLITICAL FEELING AND FEARFUL SUFFERING IN SOUTH CAROLINA.—The following is an extract of a letter written by a responsible party in South Carolina. It gives a gloomy account of affairs there:

"Things political are much as they were when I wrote last. The people of this State, so far as I know them, look upon the passage of the Civil Rights bill over the President's veto as a great disaster to them. Even Governor Perry, who is the most loyal man of any prominence in the State, thinks so. But I have no hesitation in saying to you, as I say here, that it is the best law that could have been enacted for us. First, because it would be impossible to govern the negro population without giving them all the bill guaranties. Second, because it must result in advancing the negro, and consequently improving the whole country. Thirdly, because cheerful acquiesence in it would do away with all distrust of us at the North. Yet I frankly confess I find very few respectable men here who agree with me. I have no doubt, however, that the courts of the State will maintain and enforce the provisions of the bill. The people acquiesce, though they think them wrong.

I only fear the bill will prove a fatal blow to any system of public education in the State, as prejudice, and in fact principle, will make impossible the bringing together, on terms of equality, black and white children in the schools. Still there is a movement for general education.

A few weeks ago our Court of Errors, composed of all the Judges and Chancellors, decided that the Stay laws of the State were unconstitutional, as they violated the obligation of contracts. Lawyers were prepared for this; but upon the people it came as the knell of doom. I say, without hesitation or fear of contradiction, that this decision will cause more suffering and misery in the State than *the war and the abolition of slavery combined.*

At the close of the war all the people had *homes*, however poor, where they might eke out a meagre subsistence. The women and children had shelter from which they fondly thought they could not be driven. Now nine-tenths of the people feel that no power on earth can prevent the sheriff from selling the roof over their heads and the food from their mouths. This Stay law was passed in the first year of the war, that men might enlist, feeling that their families would never be molested. Now all those old debts come to life, and the worst of the case is that the property of the debtor, when sold, will bring next to nothing, and the debts shall be good against him. The people are so hard on each other they will compromise no debts, but after taking all the property of a man, continue to exact the last dollar. We need a Bankrupt law, which we have never had. Our Insolvent law furnishes no remedy or relief to a debtor. This sacrifice of property cannot take place until next Fall, when real estate will be sold for one-tenth its former value. *The ruin is complete and nothing can avert it.*

Shall any thing be done for Delaware?

CANTERBURY, DEL., Dec. 11, 1866.

Sectys. American Missionary Association:

DEAR BRETHREN: In a recent visit North, I found many good people who were not a little surprised when told that nothing has been done for the education of the freed and colored men of Delaware.

In pushing the work further South, this little State has been entirely overlooked, and undoubtedly from a general impression that, lying on the border and being more in connection with the North, the temper of the whites and the advantages enjoyed by the blacks, must be very much better than are to be found South of the Potomac. But this is a very erroneous impression. Wherever slavery has existed, even in its mildest form, it has nurtured but one spirit—that of caste—allowing one class every prerogative, and denying the other every right. The social status of the colored man is precisely the same here that it is in South Carolina or Louisiana. The black code of this State stands undisturbed.

I have asked the colored people here if they ever had a teacher. They replied; "No, sir." The white people here would never teach the colored people; but if a teacher would come from away off there, we could have a white teacher to teach us."

The Congregational Church, located here composed of Northern radical men, feeling that they have a work to do for this destitute people, are moving for the establishment of a school, which they hope will be an example and stimulus for others.

The colored people are intensely anxious for schools, and promise that if we will start one, and furnish a teacher, they will, by voluntary monthly contributions, provide for the teacher's support. A few friends in Philadelphia and elsewhere, have, upon my application, placed in my hands the nucleus of a fund for building a school-house. But not having yet secured enough to complete the undertaking, we appeal to the American Missionary Association for a small amount of aid, say $150, which may enable us, with aid from other sources, to carry our work on to completion.

Dear Brethren; shall the first cry for help, from a State for which nothing has been done, come to your ears in vain? God forbid.

Yours for a suffering people,

C. A. HARVEY.

We invite attention to the above appeal not for itself, strong as it is, but as a specimen call from fields yet unreached, to which we are compelled almost invariably to give a negative answer. For $150 we can ensure the first free school-house in Delaware, and we can repeat a like amount of good at other points in the South as often as we get a like sum. The A. M. A. has now more laborers in the field than ever before at one time. Our current expenses are correspondingly heavy. We have taken all risks we dare in enlarging our work, except upon pledges of churches or individuals; and so these fields, waving with bounteous harvests, have no reapers. From thirteen points in North Carolina alone, we have calls for help, where the colored people assume the board of the teachers and the expenses of the school-room. But we have occupied all the places in North Carolina that our treasury will justify. There are many points where we can procure government buildings and convert them into permanent school-houses, at less than a third the cost of erection. We are obliged to stand by and see these buildings sold for a trifle, and go for other purposes. One hundred thousand dollars, thus expended to-day, will be worth three hundred thousand, probably four hundred thousand in cash, a year from to-day. The colored man is to have the ballot. This fact is the strongest argument for these

school-houses. Untaught Freedmen, like ignorant men everywhere, will fall into the strongest current of public opinion. That opinion for years to come will be be made by their old masters, and while the Freedmen will in every way be benefitted by the privilege of the ballot, the true interests of loyalty will be served thereby only as he is enabled to read and think for himself. We are persuaded, from a wide range of observation, that this is the fact, and that there is scarce a greater one pressing upon the attention of American patriots.

This is the "South side view" of today, presenting such open doors for hopeful work as the American Church has never yet entered. A North side view gives us a greater number of willing workers than have ever before responded to a call to Christian labor; hundreds of teachers and missionaries, women of culture and warm piety, offering their services, and waiting to be sent.

Is not God, in this marked providence of an inviting field and waiting laborers, calling the attention of Christians to the plain duty of giving money? Has He not largely reduced this problem of the destiny of the African race in America, which has for generations confounded our statesmen, taxed the faith of the Christian world, and threatened the destruction of the Republic, to the question of the willingness of patriots and Christians to give money?

MEETING AT LEEDS, ENGLAND,

FOR THE FREEDMEN.

From the notice, in the *Freedmen's Aid Reporter*, of Nov. of proposed meetings at Leeds, England, the spirit and preparations of the local committee, and its list of officers and speakers, we looked for one of the most effective meetings for the Freedmen, in Great Britain. The committee said, "The list of speakers gives ground to believe that the great theme, the Freedmen and their relations to liberty, to commerce, and to vital and practical Christianity, and especially the duty of all Christians toward them, will be solemnly, solidly, and worthily considered." They promised results worthy of the former generosity of that people toward the Freedmen.

The Leed's *Mercury* of the 23d Nov., devotes its columns largely to the report of the conference in the morning, and the large evening meeting in the Victoria Hall on the 22d, "promoted by the united committees of the Leeds Freedmen's Aid Association and the National Freedmen's Aid Union of Great Britain and Ireland."

The conference, which was preceded by a breakfast, took place in the Victoria Hotel, Great George street, and was presided over by the Rev. Canon Atlay, D. D., Vicar of Leeds. Amongst those present were General the Hon. Neal Dow, of the United States Army; the Rev. Sella Martin, of New-York, representative of the American Missionary Association; the Rev. John Blomefield, M. A., the Rev. E. R. Conder, M. A., the Rev. R. McAll, the Rev. J. H. Morgan, the Rev. Jacob Morton, Mr. John Jowitt, Mr. Joseph Lupton, Mr. Thomas Harvey, Mr. J. H. Raper, of Manchester, and Mr. A. Albright, of Birmingham.

The evening meeting was held in the Victoria Hall, when the chair was occupied by Lord Frederick Cavendish, M. P., and there was a very large and respectable attendance. Amongst those present were: Messrs. John Wilson, J. P., Joseph Lupton, T. B. Baines, Chas. Watson, T. Harvey, F. Fryer, Ald. Tatham, Councillor Whiting, Constantine Ingham, J. B. Bilbrough, Edward Morgan, John Andrew, B. H. Cadbury, T. B. Browne, (Halifax), Rev. R. W. Dale, (Birmingham), Arthur Albright (Birmingham), John Taylor (London), Rev. A. Hampson (London), W. S. Nicholls (Bradford), Edward Priestman (Bradford), J. Kitching, M. D., (York), Rev. T. Phillips (London), W. T. Ray (Bristol), Josh. Conyers, Rev. Jacob Morton, R. Townsley, John Town, J. H. Thorp, Councillor Kershaw, Rev. J. W. Greeves, J. Ashworth, Rev. —— Rae, Rev. J. Roodhouse, Rev. Geo. Taylor, —— Lloyd, John Wales Smith, Dr. Heaton, Luke Pool, &c.

The meetings were addressed by their respective chairmen. Letters were read by secretaries from the Bishop of Ripon, Sir. T. Fowell Buxton, Bart. M. P., President of the Freedmen's Aid Union,

who sent £100, (as was remarked by Mr. Harvey) by way of fine for his non-attendance, (Applause.) Mr. Cave, M. P., and Mr. W. E. Forster, apologizing for their absence.

Could we give the statements and appeals of the secretaries and noble speakers at these meetings, they would thrill the hearts of our readers; but to do justice to the speakers, one-third of our columns would be required, and with over matter in type already, we must forego an attempt even at making extracts. The speeches—concentrated, rich with fact, thought, sympathy, good cheer and purpose—were directed to the raising of a large amount for the physical relief, the education, Christian training and elevation of the millions of our Freedmen.

As a basis of the speeches of the meetings in connection with a brief sketch of the main features of the cause which had called them together, by Mr. John Taylor, one of the Secretaries of the National Freedmen's Aid Union,

"The Rev. J. Bloomfield moved a resolution expressing the hearty sympathy of the meeting with the constitution, operations, and objects of the National Freedmen's Aid Union, with kindred associations in the United States, and with all who are seeking to promote the true elevation of the Freedmen, recognizing the urgent necessity of relieving the still existing distress among them, and the importance to them of a Christian education. The resolution was happily seconded by Mr. B. H. Cadbury, one of the Secretaries of the Birmingham Association, who stated that £500 worth of clothing had been shipped that week for the Freedmen."

Mr. Albright gave interesting statements of the National Freedmen's Union, having fifty organizations for the benefit of the Freedmen of America, and of its popularity and efficiency, and of liberal propositions for raising money at the meeting.

The principal addresses were by Lord Cavendish, Chairman of the evening meeting, General Neal Dow, Rev. R. W. Dale, and Rev. Sella Martin, the latter being the representative of the American Missionary Association, who, in connection with the whole subject of the meeting, briefly stated its work and success among the Freedmen. The best feeling prevailed, and was reciprocated by the British and American speakers with applause, toward each country, uniting in the grand work to heal the wounds of slavery, now abolished, which had been introduced by Britain into America, (as acknowledged nobly by the noble Chairman,) and which we have practiced with its measureless wrongs, for more than two centuries. It was fitting that every possible atonement for the wrongs inflicted should be made, and compensation be given for the unrequited labor which had enriched Britain as well as America. What less could the friends of justice and the Freedmen attempt than, without stint of means, by untiring zeal and united effort, to carry out the grand Christian objects of the meetings. The resolution was unanimously adopted.

Of the large collection, £200 were sent to this Association.

From Levi Coffin.

We have steadily pursued our usual course of labor, curtailing every possible expense, and endeavoring to do all the good we can to the poor Freedman, as far as our means will permit. We have never received anything from the National Treasury. We have worked in much harmony with the American Missionary Association at several points. The Free school at Nashville is carried on jointly by the Western and American Missionary Associations. We hold the property jointly, and are equal in all expenses. It has been a complete success, and is the best school in the State of Tennessee, either black or white—a "graded" school, with a normal department, where we are preparing colored teachers for the work in the South among their own people, many of whom have bright talents. Our Commission have several "graded" schools, all making remarkable progress. Shall we be able to sustain this noble work, or must we give it up, or slacken our hands for want of funds? are questions that bear heavily on my mind at present. I feel the importance of keeping it up, and shall do all that I can to raise means to sustain it, at home or abroad.—*F. A. Reporter, Eng.*

American Missionary.

NEW-YORK, JANUARY, 1867.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this editon, to which we refer out readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, &c.

General Field Agent.

Rev. E. P. Smith, recently our District Secretary at Cincinnati, has been appointed General Field Agent. His long experience as Field Agent and Secretary of the Christian Commission, has fitted him for that work. For prudential and economic reasons, as also his necessary connection with the schools, it has been deemed advisable to place under his supervision our educational work, which has been, for the last two years, under the faithful and successful superintendance of the Rev. Samual Hunt, who now retires from that department. All letters, in connection with it, should hereafter be addressed to Mr. Smith.

We are happy to say that Mr. Hunt will continue to devote his valuable services and give the results of his experience to the extended interests of our work, both North and South. Letters to him should still be addressed to these Rooms.

THE OLD YEAR AND THE NEW.

1866.

The "prophetic year" of the old expositors, towards which they looked with longing eyes,

—but died without the sight,

has come and gone, and is now no longer a matter of Prophecy, but of History.

Not just what was anticipated perhaps, it will no doubt be remembered as a year of marked changes and most decisive results.

It has witnessed most damaging blows to the Papacy, in the national disasters of its most faithful defenders, and the substantial loss of its temporal power. It has witnessed events of like significance, foretokening the speedy collapse of Moslemism. Despotism and Caste, in the Old World and the New, have felt the force of the rapidly accumulating convictions, of the popular mind, in favor of human rights and the great brotherhood of man. The Reform movements in England, "the sober second thought of the people" in this country, as expressed in the recent elections, the more than two-thirds vote of Congress in favor of universal suffrage in the District of Columbia, are all bright omens of the retreating darkness of the Past, and of the bright glories of the coming future.

As an *anti-slavery* Missionary Association, we welcome these marked features of the past year as God's vindication of the principles we adopted more than twenty years ago, and as affording cheering indications of the Divine favor toward the great work still before us.

The work of *preparation* has been most thoroughly and providentially accomplished. The great obstacles have been removed, aud many of the most potent powers for mischief have been paralyzed. Nothing remains for us but to cultivate the fields thus laid open, to "arise and build," for we are assured that "the God of Heaven, He will prosper us."

For our part of this great work, this Association, at its annual meeting, devising liberal things, voted to raise for the coming year $400,000. Will not friends of the cause, at homn and abroad, see to it that this object is accomplished?

SOME THOUGHTS CONCERNING NORMAL SCHOOLS FOR THE FREEDMEN.

The idea of educating a million of freed children, requiring at least twenty-thousand teachers, very naturally suggests the thought of raising up, among the Freedmen themselves, teachers to aid

in this work. When it is remembered, that all the Associations, engaged in this work, with all the enthusiasm which has marked the past three or four years, report less than eight hundred actually brought into the field, the idea of raising more than twenty times that number and their support, seems to transcend any ability, we can safely calculate upon. Of course there will be, as there have been, many suggestions and propositions looking in the direction of this source of supply. Among them are the following:

1. To have Normal classes in connection with some of the schools, already established.

2. To take the more promising and educate them at Northern Institutions.

3. To establish at central points, easy of access and affording cheap subsistence, Normal and Training Schools.

In deciding upon the relative merits of these three plans, there are some considerations, which should be borne in mind, not only by those having the matter in charge but, by those who are expected to furnish the means of carrying out whatever plan is adopted.

1. Teachers, to be truly fitted for this work, must have special qualifications. Ordinary teachers are indeed better than none, there as well as elsewhere; and yet the absence of these higher and special qualifications must be more seriously felt, where there is nothing, in the surrounding social and domestic influences, to compensate for the deficiency. At the North we deem the individual but poorly fitted for this work who has ability only to give instructions in the elementary branches taught in the school-room. There is need of those personal qualities of heart and mind—that *character* indeed—which will enable one by presence, precept and example, to inculcate and illustrate those many lessons of moral instruction and practical life, which are really of more importance than the mere learning of books. But if this is so important at the North, how absolutely essential must it be where there is nothing outside of the school-room to supplement the deficiencies within.

2. It can hardly be expected then, that we shall find many among the Freedmen, whose antecedents and surroundings have favored, or hardly allowed, the existence of those qualities or qualifications to which we have referred. The terrible power for evil exerted by Slavery, not only by its violence and injustice as a system but, through its demoralizing influence on the whole structure of Southern society, can hardly have failed to disfigure and derange even the best of those from whom we are seeking candidates for the work of teaching. On the principle that "God is able, of these stones, to raise up children to Abraham," He may, by special power and grace, hold in check these *natural* tendencies for evil thus induced, and we may be favorably disappointed in peace, as we were in war, in the developments among the Freedmen. But is it quite wise or safe to calculate that He will?

3. There should be the best normal instruction and facilities afforded. If superior teachers are rare, superior *teachers of teachers* are rarer still. Few are competent to give such instruction to Northern teachers, who have so much less to learn; how much greater the need, that we have those of the best educational talent to make teachers of such materials as the South affords. Then again there should be the most favorable opportunities for putting in practice the principles and instructions inculcated. This idea is very well illustrated in the following extract from a recent letter in *Boston Recorder* (Dec.) describing a visit to the Illinois State Normal University.

The Normal students are taught not only theoretically, but practically. They teach in the model department,—drill their classes under the superintendence of the Professors, and frequently conduct a recitation before all the students of

their own department, and after the model class has retired, every thing perta ning to the conduct of the recitation is made a subject of criticism. After the Normal students have made their criticism, the teachers, both male and female, give their views of the recitation. We were delighted with this exercise and with the character and conduct of the whole institution.

4. The students of these Normal Schools should, if possible, be placed under influences, social and domestic, alike favorable. Their antecedents, we have seen, have been entirely unfriendly to the development of those personal qualities requisite for good teachers. Their present surroundings are, if not equally at least, very, unpropitious. Their very poverty, if nothing else, necessitates it. Living in tenements, cabins, and huts, contracted, bare of furniture, and comfortless, huddled to gether and unable to observe even the decencies of life, they are certainly in no good condition to improve their characters and habits, their manners and morals. However good the instructions of the schoolroom may be for six hours of the day, if, for the remaining eighteen, they are exposed to such influences, the prospect for improvement is not, at least, very flattering. In regard to the field generally, these social and domestic necessities afford a part of our great work, as a *missionary* Association. This sad condition we must meet and try to improve. But, in fitting teachers for their peculiar work, it is a capital necessity, that they be taken from these social and domestic influences and placed in those designed and calculated to improve.

5. These suggestions indicate some points in the superiority of the third plan mentioned above. There should be an Institution, easy of access and affording facilities for obtaining board at moderate cost, and, if possible, including the means of diminishing that cost by manual labor. For it the very best educational talent should be provided, as no where is it so much needed. Around the Institution cheap dwellings should be erected, in each of which a family of some half a score or more of these students should be gathered—over which shall preside some refined christian lady from the North, making it what the poor Freedmen have so little knowledge of—a *christian home*, so that the home and the school-room shall be the complement of each other—each supplying the deficiencies of the other. Two years, under the instruction of a competent principal and teachers, with such a home as now described, would, we are confident, do more towards fitting teachers for their work, than twice the number of years in our Northern institutions. Let it be a *specialty*. Let the dominent idea be: This is a training school, and here we have come for the one specific purpose—to fit ourselves for the great work of educating and elevating our people. Not only in the school and lecture-room, but in the family circle and social gatherings, let this be the current topic of consideration, so that, with proficiency in their studies and the best methods of imparting instruction, their minds shall be fully imbued with correct notions of their great and comprehensive work.

Our article is long, and yet we have only glanced at points, for which we bespeak the earnest and thoughtful attention of those interested in the matter.

Are there not some, to whom God has given means, who will be glad to favor such a movement?

Plans have already been matured, looking to the *realization* of the idea embodied in this article, and only await the "material aid," to be at once carried into execution.

WHAT IS WANTED?

Many things, of course, to carry forward our great work among the Freedmen to its complete success. But there are times or exigencies demanding special forms of effort. The particular form

of effort, specially requisite now, it seems to us, is *individual*. In other words, there appears to be that state of public sentiment and feeling on this subject, that needs only earnest and well-directed individual effort to secure large returns. There are interest, sympathy and conviction. But these elements are, to a great degree, latent or dormant. They must be sought out and awakened, or they will never become productive. "What is everybody's business is nobody's," is an adage that expresses too truthfully the state of the case. There is sympathy in hearts, money in pockets, and clothing in wardrobes, that will remain there unless some one, interested in the cause, shall call them out. It is sad, while there is such suffering and want to be reached and remedied, that so much, that ought to be forthcoming, should remain even *uncalled* for.

1. Pastors, of course, can do almost anything they wish for the cause. Indeed their sanction and advocacy are, under God, our main reliance. *How* they can help us hardly needs mention.

2. Others can labor most effectually in its behalf, and do a service the pastor hardly can render. Let an earnest man or woman, with the endorsement of the pastor and perhaps a vote of approval by the Church, canvass a village or school district in the country, or some street or streets in the city for money, clothing, or supplies, and, with the persuasion of an earnest and loving heart, the responses will more generally surprise by their freeness and generosity, than the reverse.

The War was full of illustrations of this power of individual effort for the soldiers. Equally successful, when put forth, has it been for the Freedmen. Indeed, no stronger argument is needed for our present purpose, than the simple history of the thousands of dollars and thousands of barrels that have been raised for this cause.

Are there not, in every congregation and community, those willing to make *their* sacrifice for the cause, in this way? Think of the probable difference in the aggregate of human suffering and human comfort which will result from your decision, whether you do, or do not, make the effort proposed.

PLYMOUTH CHURCH.

We take pleasure in calling attention to the following plan, adopted by the Plymouth Church and its pastor, for the annual subscription for the American Missionary Association. During the week, previous to the Sabbath on which it was taken, the following note was sent to families of the congregation, and also placed in the slips:

BROOKLYN, November 19, 1866.

DEAR SIR: The importance of the work committed to the American Missionary Association is so great, and the need of prompt and liberal assistance from the Churches such, that I have felt justified in sending to you a brief statement of facts, in hope that you will feel moved to a liberal contribution on the next Sunday.

HENRY WARD BEECHER.

THE AMERICAN MISSIONARY ASSOCIATION

has been established for twenty years. During the last six years it has specially devoted itself to the work of educating, clothing and evangelizing the Freedmen of the South; a field of labor in which it was the pioneer.

The Association received, during the past year, $253,045.98 in cash, and clothing valued at $105,441. Total, $358,486, a gain of 88 per cent. over the previous year, which was largely owing to the action of the National Congregational Council, held at Boston in 1865. $40,000 in cash, besides a large amount of valuable clothing, were received from Great Britain. The expenditures of the year have been $271,586.78 in cash, leaving the treasury overdrawn about $18,000.

This Association is the only society which, without being denominational or sectarian, devotes itself to the work of giving religious as well as other education to the Freedmen. Over 1,000,000

scholars would apply for admission to the schools, if they could be received. But the utmost efforts and economy have only enabled the Association to provide for 20,000 children, and to send 353 teachers, while 20,000 are needed. The progress of the children has been wonderful, and the thirst of the freed people for knowledge far outruns the means of supplying it.

This Association has already established some normal schools for the education of colored teachers, and a few Orphan Asylums to provide for at least some of the 200,000 colored orphans, many of whom are children of soldiers who died in the service of our country. It desires to establish many more of both, and needs a special fund for these purposes.

There is every reason to fear that, on account of the failure of the crops, and of the frauds by which they are deprived of their wages, many Freedmen will suffer, and even die, from cold and hunger this winter. Every effort will be made to forward assistance promptly for their relief, but it must be liberal and early.

The annual meeting at Galesburg, in view of the vast and open field, and its urgent claims, resolved to make an effort to raise Four Hundred Thousand Dollars in cash, for the objects of the Association during the fiscal year.

We clip the following from one of the daily papers:

RELIGIOUS EDUCATION OF THE FREEDMEN.

The Rev. Henry Ward Beecher, last Sunday morning, at his Church, in announcing a collection to be taken in behalf of the Freedmen of the South, and to be employed for their education under the auspices of the American Missionary Association, said:

"I regard this as perhaps the most important collection of the year. Different causes rise or fall, relatively, according to the exigencies of Divine Providence. If there be any work just now that may be said to be distinctively, and above all others, the Christian work of the age, it is meeting the Freedmen, as they emerge from their prison-house, with schools and churches, with religion and civilization. A proclamation is not liberty. Breaking chains is not necessarily giving men freedom. A man may be in a dungeon, and it is bad enough. But he has at least his daily food, and a place to sleep. Now, I can conceive of a man, turned out of a dungeon, without a friend in the world, and too old or too sick to take care of himself, to be worse off out of prison than he was in. And I can scarcely conceive of anything that would be more unchristian and more cruel than for this nation to have broken up the arrangements for the care of the freedmen, such as they were, and then make no other provision for their wants, and teach them to make none. I hold that the work of emancipation has just begun, and that on us who have achieved it rests the moral responsibility of instructing these Freedmen. They are exceedingly tractable. I do not believe that in the history of the world there has been an instance of such aptitude, such appetite, such docility in the matter of learning, as that which is exhibited by the Freedmen of our country. And God seems to be opening the hearts of his people of all denominations, yea, and of those that are of no denomination; and the era of education seems to be setting in. And at such a time as this, I thought that, as you had been known in the past periods of this great struggle for national life, for justice and for liberty, so you would wish to be known in all its further steps. And I have felt so deeply on the subject that I have determined, rather than lecture at all this winter, to give my time so far as I could, in public addresses in various cities in our land, to the inspiration of a revival of education. As a step preliminary to the taking of this contribution, I took the liberty of addressing to you—and I hope you have received and pondered it—a note containing the substantial facts respecting this Association and its labors. And now I ask a collection at your hands."

The collection amounted to $2,000.

SPECIAL DIRECTIONS FOR PACKAGES.

Often our only clue to the origin of valuable packages for Freedmen, is the freight bill of the railroad or steamboat line that brings them to this office. Thus our desire to make proper acknowledgement to the donors is defeated.

Will our friends bear in mind that we wish to keep up such a line of correspondence as will enable them to trace their benefactions, through our office and through our teachers, direct to the

poor for whom they are sent. And we can easily do this if the following three requests are carefully heeded.

1. When you have packed the box, put *under* the lid a list of contents, *and an envelope addressed to yourself.* This envelope will almost always come back to its Post-Office address, bearing a letter from the teacher herself, who had distributed your gifts to the poor.

2. Mark *on* the box plainly, and so as not to be obliterated, our office address, *and on some part of the box, the town from which it comes.*

3. By *next* mail, after the box is shipped, send us notice *how*, whether by express or common freight, and *by what line*, and give us a list of the contents and their estimated value.

We call special attention to these requests and directions. A slight additional labor will yield large results in comfort to our office agents and pleasure to our patrons.

Send money and boxes, in care American Missionary Association, to Wm. E. Whiting, 53 John Street, New York; Rev. C. L. Woodworth, 13 Cornhill, Boston, Mass.; Rev. E. M. Cravath, 93 West 6th street, Cincinnati, Ohio; Rev. J. R. Shipherd, 29 Lombard Block, Chicago, Ill.

Government furnishes transportation free from these offices to any part of the field.

WEEK OF PRAYER THROUGHOUT THE WORLD.

The British Evangelical Alliance have issued a circular, affectionately aud earnestly inviting Christians in every land to observe a "Week of Special and United Prayer" at the commencement of the new year.

The present time, they say, especially supplies an earnest appeal to the Church of God at large to arise to the solemn duty of united intercessory prayer. Besides the ordinary interests calling for our sympathy, let us not forget that multitudes of our fellow-creatures are suffering from the calamities of the recent wars, from the visitation of pestilence, and various afflictive dispensations, and the more fatal attacks of skepticism and error.

The following topics, among others, are suggested as suitable for exhortation and intercession on the successive days of meeting:

Sunday, Jan. 6.—Sermons on the Presence of Christ with his Universal Church.

Monday, Jan. 7.—Thanksgiving and Confession of Sin.

Tuesday, Jan. 8—Prayer for Nations; for "kings and all in authority;" for the increase of righteousness, the prevalence of Peace, and the holy observance of the Sabbath.

Wednesday, Jan. 9.—Prayers for the success of missions among the Jews and Gentiles, and for a Divine blessing to accompany the efforts to evangelize the unconverted of all lands and classes.

Thursday. Jan. 10—Prayer for all who have suffered from the recent wars; for our brethren emancipated from slavery; and for our fellow Christians persecuted for the gospel's sake.

Friday, Jan 11.—Prayer for Christian families, for schools, colleges, and universities.

Saturday, Jan. 12.—Prayer for the Catholic Church, for all ministers of the gospel, and for the increase of holiness, fidelity, and Christian charity among its members.

Sunday, Jan. 13.—Sermons on the unity of the Church, and the duty of believers to manifest it by mutual recognition and active co-operation.

Action of the Board of Domestic Missions of the Reformed Protestant Dutch Church.

Synod's Rooms, 103 *Fulton St.*
New York, Dec. 14th, 1866.

The General Synod, in its session of June, 1865, directed the attention of the Board of Domestic Missions to the claims

of the Freedmen of the South. The Board having been able to cultivate this field to only a limited extent, the General Synod in its last session took the following action:

"*Resolved*, That if the Board of Domestic Missions, in carrying out the directions of General Synod to occupy such fields as may be opened at the South, should receive funds for this special department which they cannot judiciously expend through their own missionaries, they be authorized to appropriate such funds through the agency of the American Missionary Association."

It having come to the knowledge of the Board that some of our churches are co-operating with freedmen societies, with whose workings we are not acquainted, and being satisfied with the evangelical character and efficient operations of the American Missionary Association, the Board is anxious that the funds raised for this object shall be transmitted to our treasury, it being understood that if the Board cannot judiciously expend them through its own missionaries it will pass said funds to the American Missionary Association, with whose blessed work the Board of Domestic Missions is entirely familiar, who will faithfully expend the same under the direction of the Board, and in the employment of such teachers as this Board shall approve.

JOHN A. HARDENBERGH, President.
G. TALMAGE, Cor. Sec.

Having had recent interviews with the Board, with a full interchange of views relative to aims and modes of co-operation, we are happy to present its action to our readers, and trust that the ministry and churches of this honored body of Christians may be encouraged thereby to enlarged efforts in behalf of the Freedmen, and any aid we or our agents can give them in the presentation of the facts of the cause, and our schools, missions, &c., will be cheerfully rendered.

From the November *Freedmen's Aid Reporter*, the organ of the *National Freedmen's Aid Union*, of Great Britain and Ireland, we extract briefly from an interesting communication to J. B. Braithwaite.

LINCOLN S INN, 11 mo. 13, 1866.

With regard to the physical wants of the Freedmen, all the most recent evidence from different quarters, especially from those parts of the Southern States where the colored people are the most numerous, tends to show that their wants as regards food, clothing and shelter are likely, during the coming winter, to be little less than during the corresponding period of last year, whilst it is at least doubtful whether the contributions in aid of their necessities will reach the amounts reported last year.

It would be out of place here to discuss the causes that have led to this state of things; but I may venture to add, that they, who are the most intimately acquainted with the character of the Freedmen, are the least prepared to ascribe it to 'improvidence' on their part. I was assured over and over again in the course of my short visit to America last year, by those who had lived long among them, and who had observed them closely, that they were generally anxious to provide for themselves, to be in fact self-supporting. And where they are treated with fairness, and have the opportunity, they do not fail to give evidence of their capacity and independence. Many of the colored people in the cities and towns are, as is well known, men of property, and in positions which prove the trust reposed in them.

Last year in the City of Baltimore I witnessed a procession of several thousands of colored men, well dressed and most of them bearing every appearance of intelligence, celebrating their emancipation with honest dignity, entirely self-governed, their officers on horseback. The scene was an impressive one, and was rendered more striking by the fact that, so far as I was able to learn, their day of joy was not marred by insobriety or disturbance.

That the necessities of the Freedmen, as regards education and moral and religious training, continue to be great and urgent, need excite no surprise to any one who reflects on the generations of ignorance and degradation, fostered by legislation assuming and dishonoring the name

of Christian, through which they have passed.

To place them within the reach of the humanizing and ennobling influences of Christian education and training, (without which we ourselves should be little better probably than the rude savages described by Cæsar,) to prove that they are not a different species, aliens from the love of our Father in Heaven, and for whom Christ has not died, but equally with ourselves objects of His mercy and redeeming power, and endowed, therefore, with faculties capable of the noblest improvement and the most glorious and responsible service—the service of God, whether on earth or in heaven—this is the task now devolved on our brothers and sisters in the United States, and in which we are invited to co-operate.

The efforts which have been already made by many zealous and warm-hearted friends amongst us, are very cheering, and may be accepted as a pledge of still continued perseverance in the same good work.

That it is still necessary, and that it will still continue to be so for some time to come, I have no doubt. Let us accept it as part of the duty—the privilege I would rather call it—of our day, and feel it to be a joy that it has pleased our Heavenly Father to give us any part in it.

LARGE BENEVOLENCE.

In our last number we inserted a letter, from "unknown May," a little girl, covering $20 which, with great industry and thrift, she had saved for the Freedmen. We trust her good example may not be lost on other children, who read the account.

Below we venture to insert two letters from individuals, at the other extreme of life. They were written with no idea of publication; and yet we can hardly believe, that those, who have made such sacrifices for our cause, will be unwilling to make the additional sacrifice of feeling required by their insertion. Could such a spirit animate our brethren of larger means, we are confident we should not have to wait long for the needful means for our Normal Schools, of which we write in another article.

East Concord, N. H.
Nov. '66.

Dear Sir,—Find enclosed thirty dollars for the use of the A. M. Association, in assisting the freed of the South, where most needy, and by which I constitute myself a life member.

This is the fruit of my labor this season, being almost 80 years of age.

If all were willing thus to labor and give, your treasury would be full. The object is of vast importance to the Freedmen, and not less to the nation. They must be treated as men, or God's judgments are not averted. Wishing you and the association great enjoyment and success in your labors,

Yours &c.,
Abel Manning.

Bridge Creek, Ohio.
Aug. 26, '66.

Dear Sir,—Through the mercy of God I still live. And although in my 76 year, with the infirmities of age, I am able to labor some in my shop, and I feel it a *privilege* as well as a *duty* to devote the avail to a benevolent purpose. I here enclose fifty dollars for the benefit of the Freedmen, as they may most need. I hope, through the blessing of God, to be able to send fifty more before the year closes.

I rejoice that I am permitted to do a little to carry forward this glorious work. May God bless the little, so that many hearts be made to rejoice, and some be led to Jesus.

If I forget thee O Jerusalem, let my right hand forget her cunning. If I cease to plead for thee, let my tongue cleave to the roof of my mouth.

Yours in love.
Harvey Gilbert.

FLORIDA.

From the Rev. G. Greeley.

STRAWBERRY MILLS MISSION, }
JACKSONVILLE, FLA., Oct. 9, 1866. }

You ask for an outline of the history of the colony, and what good results are likely to flow from it.

I arrived here the 13th day of last January with sixty persons from St. Augustine. They found shelter in the quarters of the ex-slaves, and immediately commenced preparing ground to receive seed. They were very poor; some of them having raised half enough on the poor land in Augustine to carry them through the year; and some were almost entirely destitute, both of food and clothing. I therefore supplied them with food to some extent, taking the liberty to charge the cost, in part, with my bill of expenses. I also procured, through Miss J. and Miss E. a few garments for the most necessitous.

This property very soon passed out of the hands of Chaplain Moore, into those of three other officers of the army. They very kindly gave the people permission to cultivate all the land they could, and occupy the houses this year, free of rent. The result is, they have raised corn and sweet potatoes enough to last them a year; and some of them, considerably more. Most of them have also raised considerable cotton at the halves; also swine and poultry. Their condition therefore, compared with what it was at Augustine, is greatly improved. There they had to pay high rent for poor houses, high prices for fuel, food, and clothing, and could raise but small crops on the poor land. We have had an addition of fourteen families since we came.

It has very recently been ascertained that good government land lies contiguous to this estate; and the most of these people have selected and are about entering lots of eighty acres for each family, intending to begin improvements immediately, and move by the first of January next; and they think that so many of their friends from other places will join them as to make up one hundred families. At some future time probably a school will be needed among them. As they will be but from two to four miles from this place, I expect to extend my missionary labors to them. The places of those who leave, will be filled by laborers and their families, so that the population on the estate will not be diminished, but still increased by purchases of land.

The use of a building has been given us for school and public worship, which we intend to fit up, and make it comfortable and convenient; and the prospect is, that we shall have a larger school and congregation than we have had heretofore. Our school opened on the 23d of last January and continued five months, numbering fifty scholars, and a part of the time more. The results have been very gratifying. Their progress in reading, spelling, writing and geography, was very good. I have never seen better improvement made by white children in proportion to advantages. A class of young men have astonished us by the improvement they have made; also some elderly people can read very intelligibly. It would interest you much to hear a class of twenty read in the Testament, in the Sabbath school, and to hear their recitations from the Scriptures. We are training the children to do their part in sustaining the singing in the congregation.

The moral condition of the people is perceptibly improved. They show increased intelligence in religion, higher ideas of right and wrong, and seem remarkably free from the vices so commonly imputed to them.

In the first of the year in St. Augustine, the Lord gave us a very refreshing season; believers were quickened, and some souls gave evidence of conversion. In this place also we have had some cheering prospects of Revival; much seriousness

among the people; but no decided case of conversion. We received into our Independent Religious Society twenty-two persons. One has died, one withdrew, leaving twenty. I hope to be able to organize them regularly into a church as you proposed, and intend to try it as soon as circumstances seem favorable. We have a prospect of some intelligent white people for pillars. On the whole, I think the prospect is encouraging.

RESOLUTIONS passed at the Macon Convention of colored people.

Resolved, That we hold these truths to be self evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and pursuit of happiness. That to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed.

Resolved, That in regard to the franchise, we will never cease to protest against all partial legislation, based on color or race, or other adventitious distinctions.

Resolved, That while we protest against all partial legislation, and while we demand Equal Rights for all citizens, we recommend that for the coming year the members of our Association refrain from public political discussion in the meetings of the Association, and exert their entire influence to establish schools and educate the people.

Resolved, That we advise our friends to hold educational conventions in each of the Congressional Districts of the State during the coming year.

Resolved, That whereas we have received no protection from the civil authorities, we call upon the good citizens of the State to come to our relief, and help us to secure justice for our people.

Resolved, That whereas the colored people of this State are daily receiving the most unjust treatment on the cars, having to pay as much as white passengers while they are consigned to the most filthy cars, often cursed and driven about, their wives and daughters insulted, blackguarded and smoked to sickness; therefore we bitterly protest against such conduct, it being outrageous and inhuman, and we declare that we will not much longer submit to it.

Resolved, That whereas a large majority of the Bureau Agents are Southern men, who will not take notice of outrages perpetrated upon our people, we most respectfully request the United States Government to give us Northern Agents or allow colored men to hold these offices.

Resolved, That we bitterly protest against the colored people of Georgia, being levied upon for poll tax until they are given the right to vote, but they are willing to pay all other taxes when no more is exacted than is required of white men.

We clip the following from *The New York Tribune*, concerning Feedmen's affairs in Georgia.

The work of education among the freed people is progressing as well as can be expected. The report of the Bureau Superintendent of Education for October shows 48 schools, 63 teachers, and 2,755 pupils. Of these 34 schools, 1,163 pupils were sustained entirely by the Freedmen, while 14 schools, with 29 teachers, and 1,592 pupils were sustained by the benevolence of the North. Of the 63 teachers, 23 are colored. None of them scarcely are, however, qualified to teach; but unfortunately for them and their pupils, they do not know enough to realize their own incapabilities. This is not a *fault* in them. They have never enjoyed any advantages of schools, and what little knowledge they have—which in nine cases out of ten is not sufficient to enable them to read correctly in a child's primer—was acquired in spite of the most adverse circumstances, and in violation of the most cruel and barbarous laws. The Freedmen paid in support of schools about $1,000 in October. The number of schools will be considerably increased this month, and the enrollment of pupils in the schools opened last month will be increased perhaps 50 per cent.

The greater portion of the work in this State is controlled and sustained by the American Missionary Association. That association will erect during the year several fine school-houses, with the aid of the Bureau, which will be in all their appointments equal to most school-houses in the North. A few teachers will be sustained by the New-England Society, while the Freedmen will not only sustain many schools wholly themselves, but will contribute largely to those under the control of Northern societies. In Macon a very fine school with over 200 pupils, for destitute whites, is sustained conjointly by the city authorities and the Pennsylvania branch of the American Union Commission. The same Commission wholly sustains similar schools in Atlanta, in which five teachers are engaged. The number of pupils is about 500.

It is a notorious fact that none of the rebel journals ever notice any of these benevolent enterprises, further than to disgrace themselves by publishing mendacious and

invidious articles concerning teachers of Freedmen's schools.

We hear it asserted and read it in Southern journals, every day, that the "South is the Freedmen's only true friend," and that no one in the South is opposed to educating Freedmen, or will refuse to assist them in securing an education. We prefer, however, to judge people's pretensions to friendship by their actions, rather than by their words.

A bill is now before the Georgia Legislature entitled "A Bill to be entitled An Act to provide for Education and to establish a general system of Georgia Schools," the third section of which tells in the following language:

"SEC. 3. *Be it enacted*, &., That any free white inhabitant, being a citizen of the United States, and of this State, and residing within the limits of any county or school district, organized under this act, between the ages of six and twenty-one years, shall be entitled to instruction in the Georgia school of said county or district without charge for tuition or incidental expenses."

The South declaim loudly against "taxation without representation;" yet they impose a poll tax of about $5, upon every adult freedman; and, to make sure of its collection in this State, a bill was introduced into the Legislature on the 16th inst. by Mr. Humphrey of Lincoln, "to compel all persons to give in and pay tax for freedmen who are in their employ." What a happy time would employers have in the North, or any other country where all men are equal before the laws, in retaining a portion of their employes' wages with which to pay their taxes, or any obligation resting upon them. The South may, for a while, perhaps, succeed in enforcing laws which treat her laboring population as slaves and minors; but we think that, if in no other manner,, she will, at the expense of her material prosperity, be brought, in a few years, to see the folly of her present policy. Her people and legislators should make haste to learn that the negro is no longer a slave, and that upon equal and exact justice to the laborer—the full acknowledgment of his manhood—depends, not only the prosperity of the employers, individually, but the full development of all the resources of the country.

White Union men as well as Freedmen, are still more or less persecuted, and the former are in almost continual receipt of threatening letters.

The following is a copy of a late letter which was shown to me by the gentleman to whom it was addressed:

"MADISON, Ga., Nov. 13, 1866.

"SIR; I think it would be very well for you to leave here. We understand that you are persuading the colored people to leave here. Now, if you dont want to be *hung*, by G— you had better leave here, and that d—n soon, for we are determined that you shall not live among us any longer. So I give you warning in time. No such a d—n rascal shall live here.

"MANY CITIZENS.

"We will shoot you on sight, if you remain here four days longer. You are doing great injustice to the people and the Government."

I met in Macon, a few days ago, a gentleman from Ohio, formerly a soldier in the Union army, who was driven away from Cuthbert, Ga., in July last, where he had engaged in teaching a freedmen's school. He received a threatening letter almost as soon as he arrived in the place, but paid no attention to it. Finding he was not disposed to leave upon such an invitation, a party with pistols in hand, and in defiance of a Bureau officer there and a guard of four soldiers took him to the railway cars and forced him to leave.

He had been treated in a similar manner in Eufala, Ala., a short time before. In that place a party went to his room in the Hotel, and took him out. No remonstrance was made against his treatment in either place by a single individual, except a judge in Eufala, who appeared to oppose it, not on principle, but because he feared it would furnish "*capital for the Radicals!*"

DONATIONS

RECEIVED IN NOVEMBER.

MAINE.

Bath. Winter St. Cong. Soc.	100 00
Dover. Miss J. A. S. Budge	3 00
Falmouth. One bbl. C. and $2, by Rev. J. C. Adams,	2 00
Garland. Cong. Ch. & Soc.,	7 55
Lyman. Cong. Ch. & Soc.,	8 00
Mechanic's Falls. Cong. Ch. & Soc.	7 00
Portland. Eben Steele,	50 00
Skowhegan. "A. O. H."	5 00
Topsham. Mrs. Lombard	20 00
West Cornwall. F. A. Soc.,	11 85
Yarmouth. First Cong. Ch. bal. to const. CAPT. SAML. BUCKNAM, L. M.	15 00

NEW HAMPSHIRE.

Bristol. One bbl. C.	
Dublin. Cong. Ch.	12 50
East Concord. Abel Manning	80 00
Greenfield. Cong. S. S.	8 50
Hollis. Young Ladies' F. C. $8 and 7 bbls. and a half bbl. C., F. A. Soc. 6 bbls Vegetables, One bbl. C.,	8 00
Lyndeborough. First Cong. Ch. & Soc.	28 40
Mount Vernon. Coll. by Rev. L. G.	30 89
Peterborough. Cong. Ch. $60 to const. MISS BETSEY STEELE and JOHN THAYER, L. M's., Coll. Union Meeting $14. 50,	74 50
Wakefield. Rev. D. D. Tappan	6 00

VERMONT.

Albany. Silas Smith and family $10 and one box C. Val. $25, Mrs. Smith $2.50, Mrs. A. P. 25c.,	12 75

Bennington. Second Cong. Ch. 82 10
Brattleborough. Cong. Ch. & Soc. 105 62
Burlington. First Cal. Cong. Ch. (Thanksgiving Coll.) $25.66, Mrs. A. L. Marsh ("Collected by her little daughter") $1, 26 66
Charlotte. One box C., Val. $76.54, by Mrs. C. S.
Coventry. Friends Aid Soc. 5 00
East Berkshire. Cong Ch. & Soc. 23 50
Jericho Centre. H. Spaulding $5, E. Elliot $2.50, Mrs. Stiles $1.50, I. Warner $1, 10 00
Lunenburgh. Willard King to const. Mrs. Chas. W. King, L. M., 30 00
Montgomery. Dea. T. Sampson, 3 00
Mount Holly. Rev. J. Andrews, 5 00
Norwich. "Friends" one box C., Mrs. A. Newton and Mrs. S. J. Kellog $1 ea., 2 00
Peacham. ——— 15 00
Royalton. A. W. Kenney to const. Zuri S. Kenney, L. M., 30 00
Underhill. B. H. Day and E. S. Whitcomb $2.50 ea., 5 00
West Brattleborough. Dea. C. Jacobs $100, Rev. L. Grout $25, E. D. Elliott and S. W. Kimball $10 ea., Mrs. Gaines $5, Others $19.35 to const. Rev. Joseph Chandler, Rev. Lewis Grout, Dea. Clark Jacobs, Dea. Joseph Wilder, Edwin D. Elliott, Stephen W. Kimball and S. Gilbert Smith, L. M's., Coll. $46.91, 216 26
West Hartford. Coll. by Rev. L. G. 20 00
West Westminster. Estate of L. F. Barnes, by C. F. Thompson, Co. Treas. 30 00
Windham. Central B. Soc., one bbl. C., Val. $18.75, "A Friend" $3. 3 00

MASSACHUSETTS.

Acton. Evang. Cong. Ch. & Soc. $60.50 Ladies' Benev. Assn. $30, 90 50
Acworth. Ladies' Char. Soc. one bbl. C.
Amherst. Henry F. Hills $100, G. S. Munsell $3, 103 00
Andover. West Parish Ch. & Soc. $56.50 to const. Peter D. Smith, L. M., Calvin E. Goodell $25, 81 50
Ashburnham. Cong. Ch. & Soc. 12 55
Ashfield. Ladies' Aid Soc. one bbl. C., Cash $1, 1 00
Athol. Cong. Ch. & Soc. 23 00
Athol Depot. Parmenter & Brothers, Clothing Val. $30.
Boston. Estate of C. A. Brewer $100, for Brewer Orphan Asylum, Berkley St. Ch. & Soc. $67, Miss M. Thoreau $5.—One box Shoes, N. Y. B. Tract Soc. books Val. $5, 172 00
Brighton. "Friends" 7 00
Brookline. "M. & H. S. W." to const. Rev. C. C. Carpenter, L. M. 30 00
Brimfield. Mrs. P. C. Browning 10 00
Centreville. Rev. J. H. Morse *for Wilmington Orphan Asylum*, 3 00
Chesterfield. "Two Friends," by Rev. E.C. 2 75
Concord. Children Cong. S. S. 5 00
Cotuit Port. Cong. Ch. & Soc. $7, A. C. Childs $1, 8 00
Dennis. Nathan Howes 10 00
Dunstable. Cong. Ch. & Soc. 2 00
East Danvers. Cong. S. S. 25 00
East Marshfield. Miss S. White 2 00
East Somerville. Adelia Smith 5 00
East Taunton. Rev. F. A. Reed 5 00
Fall River. Henry Wilbur and R. Winslow $5 ea., O. H. Wilbur, E. Thurston and L. Winslow $1 ea. 13 00
Fitchburgh. Trin. Cong. Ch. $146.82, for *support of a Teacher*, "Little Girls" $1.25, 148 07
Franklin. Ladies' B. Soc. one bbl. and package C., Val. $100
Gardner. One Box C. Val. $236.
Gloucester. One bbl. C.
Groton. Two bbls. C., by Mrs. R. P. J.
Groton Junction. Cong. Ch. & Soc. 7 55
Groveland. Cong. Ch. & Soc. 17 00
Hanover. J. M. Wilder and Wife 10 00
Harvard. "A Friend" 50 00
Haverhill. M. F. Welch $1, Two boxes Shoes, 1 00
Harwich. Cong. Ch. M.C.Colls. $30 to const. Obed Brooks, L. M., Mrs. J. Brooks $2, 32 00
Holliston. Ladies of M. E. Ch. two boxes C. Val. $122 and Cash 50c., Ladies' B. Soc., one bbl. C., 50
Lawrence. Sab. Sch. of Lawrence St. Cong. Ch. for *support of a Teacher*, 150 00
Littleton. Cong. Ch. & Soc. 29 50
Lynn. One box Shoes
Montague. Ladies' B. Soc. one box and one bbl. C., Val. $81.60
Manchester. Rev. E. P. Tenney's Ch. & Soc. 11 77
Marshfield. "D. L. N.," bal. to const. Rev. Ebenezer Alden, Jr., L. M., Nancy L. Waterman, $10, 30 00
Mattapan. M. H. 50
Middleboro'. First Cong. Ch. & Soc. 19 00
Melrose. Cong. S. S. 35 20
North Amherst. Cong. Ch. & Soc. 43 58
Northampton. Florence Ch. $100, S. E. Bridgeman $10, 110 00
North Chelsea. Rev. J. Haskell 4 00
North Hadley. Mrs. Jos. Adams 10 00
Newbury. First Parish Ch. & Soc. $6, and two bbls. C. 6 00
Newburyport. Mrs. H. C. 50
Orleans. Cong. Ch. & Soc. 12 00
Peru. Cong. Ch. & Soc. $16.31, Sab. Sch. $5.55 21 86
Pittsfield. Individuals, by J. C. 2 50
Plympton. Cong. Ch. & Soc. 5 10
Randolph. Cong. S. S. $23.31, First Cong. Ch. $9.70, Sab. Sch. of Bapt. Ch., S. S. Library, Val. $40.70 33 01
Royalston & Winchendon. Bapt. S. S., one S. S. Library.
Sandisfield. "L. B." 1 00
Sandwich. E. W. Wells 5 00
Saxonville. M. E. and Cong. Ch. one half bbl. C.
Sherburne. Evang. Ch. two bbls. C.
Shrewsbury. Cong. Ch. and Soc. 60 00
South Abington. Cong. Ch. and Soc. to const. Andrew Gurney, Ezra V. Clift, Edwin Thompson and Daniel N. Corthell, L. M's. 130 48
Southborough. Mrs. Eliza Moore, 5 00
South Hadley. One box C., by Miss E. B. M., Sec.
South Natick. Coll. John Eliot Ch. $10.50, Rev. B. F. Clarke $5, 15 50
South Royalston. Ladies' M. A. Soc. 1 00
South Wilbraham. Mrs. D. D. C. 50
Springfield. Mrs. R. H. Clizbe, 3 00
Sturbridge. Sab. Sch. Coll. to const. Rev. M. B. Angier, L. M., 30 00
Stockbridge. Miss M. A. Fairman 3 00
Sunderland. Cong. Ch. and Soc. 103 33
Tewksbury. Cong. Ch. and Soc. 72 35
Townsend. Emma E. Spaulding $10, Ladies' Benev. Soc. 7 bbls. Vegetables, one half bbl. Pickles, 2 bbls. C., 10 00
Townsend Harbor. Cong. S. S. 66 50
Upton. Cong. Ch. S. S. bal. to const. Rev. Spencer O. Dyer, L. M. $16, P. D. Bradish $2, Two boxes and one bbl. C., 18 00
Ware Co. "A Friend" 10 00
Warren. Mr. and Mrs. Jos. Ramsdell $15, Mrs. T. S. 25c., 15 25
Warwich. Bapt. S. S. one bbl. C., one S. S. Library
Wayland. Mrs. M. A. T. Bigelow 100 00
West Amesbury. J. K. Sargent 2 00
West Brookfield. Ladies' U. Soc., one bbl. C., Val. $55, "Friends," one bbl. C., Val. $32, Cash 50c. 50
West Cambridge. Cong. Ch. & Soc. $231, Cong. S. S. $53, Dea. J. W. Field one box and three bundles C. 284 00
Westfield. Cong. Ch. and Soc. $15, Mrs. E. D. 50c, 15 50
West Hampton. Cong. Ch. 100 64
West Medway. Mrs. Charlotte Slocomb for *support of a Teacher*, $150, Char. Soc. Clothing Val. $49.67, 150 00
West Newton. Cong. Ch. & Soc. $94.92, Mrs. B. C. C. Parker, $30, 124 92
West Royalston. Bapt. S. S., one S. S. Library

Westminster. Members Cong. and Bapt. Ch's. for *support of a Teacher*, 250 00
Williamsburg. Cong. Ch. & Soc. 94 56
Winchendon. North Cong. Ch. 74 00
Worcester. Salem St. Cong. Ch. and Soc. $370, "O. A. C." $10, Ladies' F. R. Soc. one box and one bale Blankets, one box and two bbls. C. (one of which Val. $153,) 380 00
——— "Poor little unknown May" 20 00
——— "A Friend" 2 00
——— "A Friend" 2 00

RHODE ISLAND.

Barrington. Cong. Ch. and Soc. for *support of a Teacher*, by L. B. S. 150 00
Nayatt. Two bbls. C., by L. B. S.

CONNECTICUT.

Barkhamsted. Cong. Ch. 7 50
Bethlehem. Dea. J. N. Crane 5 00
Birmingham. Truman Piper and Henry Somers $10 ea., 20 00
Canterbury. Miss M. and Abbie Ensworth $10, Others $1, by Rev. C. P. G. 11 00
Clinton. Dr. Hubbard one box C.
Darien. Cong. Ch., 15 90
East Haddam. Rev. I. Parsons 5 00
Ellington. Ladies' Sew. Soc. one bbl. C., Val. $60.
Farmington. Henry D. Hawley to const. MISS MARY GRIDLEY, MISS SARAH J. THOMPSON and MISS LUCY A. PINNEY, L. M s. 300 00
Franklin. Mrs. Sally Hyde 2 00
Goshen. Cong. Ch. (Thanksgiving Coll.) 10 00
Greenwich. Second Cong. Ch. 163 24
Haddam. First Cong. Ch. and Soc. 30 00
Hanover. Three bbls. C., by S. H.
Hartford. Mrs. Jane B. Bens. 4 00
Hebron. Jasper Porter and Dea. Seth Smith $5 ea., C. B. Porter and Mrs. Dr. Northam $1 ea., one bbl. C., Val. $35, 12 00
Lebanon. One box C., by S. H.
Lisbon. Two bbls. C., by S. H.
Middlefield. William Lyman, 50 00
Middletown. First Cong. Ch. and Soc., $123, "Z." $30, 153 00
New Haven. "A Friend" $5, M. Nichols $1, "S. M. R." $5, 11 00
New London. G. M. Congdon. 2 00
New Milford. Cong. Ch. (Thanksgiving Coll.) 96 50
New Preston. Mrs. Samuel Averill 5 00
North Woodbury. Cong. Ch. to const. DEA. REUBEN ALLEN, L. M. 34 78
Norwich. Othniel Gager $20, S. Higgins $2, Two bbls. C. 22 00
Old Lyme. A few Ladies, one bbl. C., Val. $60, Miss Mary Sill $5, 5 00
Plainville. Cong. Ch. & Soc., for *Foreign M.*, to const. ROBERT C. USHER and CATHARINE M. COWLES, L. M's. 65 00
South Britain. Miss Nancy P. Mitchell $5, Mrs. A. Johnson $1, 6 00
Southbury. Mrs. Sally W. Johnson 5 00
Stonington. Coll., by S. W. M. 40 00
Torrington. Ladies' Social Union one bbl. C. Val. $60.
Washington. Cong. Sab. Sch. 9 00
Waterbury. Second Cong. Ch. $75,79, A large package buttons and thimbles, by Rev. S. W. M. 75 79
West Hartford. Cong. Ch. and Soc. 68 65
West Killingly. James Howe, 5 00
West Meriden. E. Breckenridge, 10 00
Westport. Saugatuck Cong. Ch. 14 84
Weston. Cong. Ch. & Soc. 30 00
West Woodstock. Cong. Ch. & Soc. 6 50
Willimantic. S. S. Con., by Rev. S. W. M. 9 56
Windham. J. G. Clark $10, J. Smith $2, 12 00
Woodbury. Judah Baldwin $40 to const. REV. G. W. BANKS, L. M., H. M. 25c., First Cong. Ch. and Soc. one bbl. C. 45 25

NEW-YORK.

Albion. Mrs. H. M., 50
Allen's Hill. Mrs. Horace Gilbert, 10 00
Ashville. Cong. Ch., 15 00
Arcade. Gideon Arnold $20, D. Barnes Bixby $10, A. C. Atwater, Lyman Parker and Harvey Arnold $5 ea., H. J. Atwater and family $3.15, P. C. Parker $2, 11 Individuals $1 ea., Others $3.85, 65 00
Auburn. Nehemiah and S. C. Hoyt $5, "A Friend" 60c., 5 60
Augusta. Harlow Goffe, 5 00
Binghamton. E. Hawley and "A Friend" $125 ea. *for support of a Teacher*, 250 00
Brooklyn. Coll. Plymouth Cong. Ch., by A. F., Treas., 2,010 78
Carthage. Mrs. A. Lathrop, $5, Collected by Cordelia and Hattie Case $2, 7 00
Cazenovia. E. L. Parsons 2 00
Dryden. Mrs. A. Foster, 10 00
Dundee. M. E., Presb. and Bapt. Churches, (Thanksgiving Coll.) 25 36
Ellington. Cong. Ch. 37 00
Evans Centre. Coll. $10.50, Rev. L. Frost $4, D. H. Carrier and L. W. Race $2 ea., Mrs. C. W. Race $1.50, 9 Individuals $1 ea., Others $1, 30 00
East Evans. Coll., by Rev. L. F. 10 00
Fairport. Rev. J. Butler 30 30
Franklin. First Cong. Ch. $32.53 to const. DEA. REUBEN S. SMITH, L. M., Presb. Ch. Rockwell & Noble $5, A. E. Sullard, C. Hanford, D. J. Rowe and W. S. Noble $2 ea., 7 Individuals $1 ea., Others $2.05, Miss Abbie Jones $5, 59 58
Hannibal. S. W. Brewster, 25 00
Havanna. J. F. Phelps 2 00
Jewett. Ladies, one box C., Val. $100.
Knoxboro'. Dea. Russell Knox, 5 00
Ledyard. Mrs Susan King for *Orphan Asylum*, 6 00
Le Roy. Pupils Ingham University and others two bbls. C., Cash 25c., Cong. Ch. one bbl. C., 25
Lockport. H. W. Nichols 5 00
Locust Valley. Mrs. S. Palmer, 5 00
Madison. Cong. Soc. two bbls. C.
Marathon. Un. Service (Thanksgiving Coll.) by Rev. H. L. 6 26
Marcellus. Sarah Payne 1 00
Meriden. Lewis and Daniel Hoyt 5 00
Mexico S. W. Eddy and Sister 20 00
Nassau. Coll. Un. Service, R. D., Meth. and Presb. Ch's. 9 33
New Lebanon Centre. C. W. Bacon, 10 00
New York. Andrew Lester $55.50, Mrs. Stephen Griggs $50, A. S. Barnes $14.56, H. Galpen $12, 13th St. Presb. Ch. M. C. Coll. $6, American Bible Soc., Bibles Val. $143.40, American Bible Union, Bibles Val. $34.72, A. S. S. Union, Books and Cards Val. $5, Am. Tract Soc., Books Val. $1. 135 06
New York Mills. S. Campbell $150, Wm. D. Walcott $100, Mrs. B. S. Walcott $50, Cash $14.24, Mrs H. C. Walcott and A. G. Pettibone $10 ea., E. W. Pettibone $5, G. W. Warner $3, C. Shaw $2, 11 Individuals $1 ea., Kittie W. 50c., *for support of a Teacher*, 355 74
Onondaga Valley. Rev. A. S. Yale, 26 00
Owasco. Saml. Stewart. 3 00
Penn Yan. Chas. C. Sheppard to const. GEORGE S. SHEPPARD, L. M. $50, Mr. and Mrs. David B. Prosser $10, 60 00
Perry. J. Sleeper, 1 00
Pougakeepsie. Cong. Ch. 55 00
Ransomville. John Powley 5 00
Red Creek. Mrs. A. Kinne 1 00
Sacketts Harbor. David Granger, 5 00
Seneca Castle. Meth. and Presb. Churches (Thanksgiving Coll.) $14.10, B. Van Gilder $1. 15 10
Scaroon Lake. J. Mitchell 1 00
Shrewsbury. Miss M. A. Wilder, 1 00
Smyrna. Ladies of Cong. Ch., one bbl. C., Val. $46.20 and Cash $3.50, 5 50
Springville. George Williams $5, G. A. Williams and T. H. Lyman $1 ea. 7 00
Stockholm. Ladies' Benev. Soc. one box C., Val. $62.23, Mrs. H. K. Davis $2, 2 00
Syracuse. Ladies of First Ward 3 65
Taberg. Daniel Waterman and family 11
Tarrytown. C. B
Taylor. Miss Nancy Wire
Turin. Estate Elder Adoniram Foot, by D. D. Foot, Ex., to const. N. B. FOOT, REV.

J. B. Foot, Mrs. N. F. Brainard and D. D. Foot, L. M's. 200 00
Upper Acquebogue. Cong. Ch. 15 00
Union Springs. Ladies' Freedmen's Aid Com. $100, by Miss C. Y., Coll. $100, by C. A. Clark, for *support of a Teacher*, 200 00
Victor. Mrs. Emeline Lewis 10 00
Walton. First Cong. Ch. $100, Second Cong. Ch. (in part) $11.67, Dr. J. S. McLaury $1, 112 67
West Chazy. Chas. Howard $5, A. Douglass $1, 6 00
Williamsburgh. Z. W. 50
Wyoming. Wm. Durfee and Wife 15 00
Yorktown. Two boxes books, by E. H.

NEW JERSEY.

Boonton. Mrs. N. T. Jennings, Sen. 2 00
Branchville. Ref. Dutch Ch. (Thanksgiving Coll.) 14 50
Montclair. Presb. Ch. Sab. Sch. $100, J. M. Hubbard one package C., 100 00
Newark. C. J. Haines, 25 00

PENNSYLVANIA.

Camptown., Israel Camp $2, Others $2, 4 00
Cowdersport. Pliny Harris, 5 00
East Smithfield. Cong. S. S., one S. S. Library.
Eckley. Francis Weiss and M. Sharp $10 ea., S. Bateman $2, Others $10 32 00
Finleyville. Rev. J. J. B. 50
Forest Lake. L. M. Turrel, W. C. Tilden, C. Wright and Chester Wright $1 ea., Cash $1, 5 00
Grangerville. L. E. Granger, N. Granger, E. Bolls, S. Bolls, I. M. Granger $1 ea., Others $2, 7 00
Great Bend. Henry McKinney $5, W. Chamberlain $2, Others $7, 14 00
Hoyleton. A. Pardee $25, John Fields $10, W. M. Fields, C. J. Fields, Wm. Taggart, W. R. Longshore, Mrs. E. Markle and Chas. Furguson $5 ea., J. Brice, A. W. Mason, R. F. Russell, C. F. Barton, J. A. Barton and L. W. Drake $2 ea., Others $2.25 79 25
Janesville. J. C. Hayden 5 00
Lacyville. Bradley Wakeman $5, H. Banowchiff, E. Burnell and B. F. Edwards $2 ea., Others $5 16 00
Lanesborough. Coll. M. E. Ch. 5 00
Lyme Hill. Coll. M. E. Ch. 14 50
Meadville. W. F. Clark, 5 00
Mehoopany. Coll. M. E. Ch. to const. Rev. Joshua Lewis, L. M. 42 90
Monroeton. M. S. R. 50
Philadelphia. Coll. $91.50, Girls High Normal School $32, Coll. Universalist Ch., Lombard St. $26.50, by Rev. A. B. Corliss, *for support of a Teacher*, A. G. Rowland $5, 155 00
Pine Creek. Miss Shaw's S. S. Class 5 00
Pittsburgh. Estate of Chas. Avery $10,000, by Executors, *for Mendi M.*, Executors of Estate of Chas. Avery $1,000, *for support of Teachers to the Freeamen*, Robert Dalgell $5. Mr. Spense $5, 11,010 00
Plymouth. H. Gaylord $5, Peter Shupp and E. C. Wadhams $2 ea., Cash $7. 16 00
Rush. H. I Champion $2, I. Shadeluck $1, 3 00
Russellville. John Y. McNeil 5 00
Saultzville. A. T. Childs $10, A. G. McKinstry $5, 15 00
Sterlingville. O. H. Loomis, Mrs. E. Merrit, C. D. Vose and Nathan Wells $2 ea., Others $5, 13 00
Susquehannah Depot. Coll. Union Meeting to const. Rev. S. H. Moon, L. M. 43 00
Titusville. H. B. Balch, 1 00
Tunkhannock. Geo. Leighton $5, A. S. Dana, G. Palen and A. Hine $2 ea., 9 Individuals $1 ea., Cash $2, 22 00
Washington. Dr. F. Julius Le Moyne, 99 24
Wyalusing. Coll. Union S. S. 11 00

VIRGINIA.

Richmond. Colored Ch. (Thanksgiving Coll.) by Rev. W. D. H. 7 50

WEST VIRGINIA.

Hollidays Cove. S. C. Carothers and C. A. Wilcoxen, 1 00

DISTRICT OF COLUMBIA.

Washington. First Cong. Ch., 25 00

KENTUCKY.

Jessamine Co. Mrs. E. Woodson 2 00
Louisville. F. I. Dibble 5 00

GEORGIA.

Savannah. D. M. 25

ALABAMA.

Mobile. G. W. Horton, 5 00

MISSISSIPPI.

Natchez. Mary E. Reeves 2 50

OHIO.

Austinburgh. Miss E. French $1, Mrs. F. 50c., 1 50
Bentonville. George Kirker 5 00
Berlin Heights. Coll., by Rev. S. G. W., 62 00
Berlinville. Sab. Sch., by Rev. S. G. W. 1 23
Braceville. C. Stowe, 10 00
Bristolville. H. Mayhew and Miss Susannah Manville, $2 each, L. Mayhew, $1, 5 00
Canfield. John Brown, $5, Miss M. Brown, $1, others, $1.13, Ladies, one box C. 7 13
Canton. Mrs. H. Hull, 1 00
Chatham. Cong. Ch. 31 15
Cherry Fork. Col. by Rev. J. G. B. 40 20
Cincinnati. E. Harwood, $100, Thomas Kennedy and Levi Coffin, $50 ea., 200 00
Clariden. E. Spencer, 1 00
Columbus. G. W. Wakefield, 10 00
Cooks Corner. Cong. Ch., 20 00
Decatur. Col. by Rev. J. G. B. 64 00
Doyleston. Union Meeting, 8 00
East Cleveland. Melissa Coe, 10 00
Elyria. B. Nevins, 2 00
Fitchville. Col. by Rev. S. G. W. 24 00
Geneva. Wm. C. Sexton, $3, Mrs. O. Sexton, $2, Mrs. M. S., 50c., 5 50
Granville. Dr. W. W. and Mrs. A. M. Bancroft, $30, to const. Rev. David E. Beach, L. M., Estate of Lester Case, $30, to const. Albert Field, L. M., by Mrs. Mathda Case, 60 00
Greenwich Station. Wm. M. Mead, 5 00
Harsnyville. Col. by Rev. J. G. B. 6 25
Hillsiork. 3 50
Hudson. D. Trowbridge, 2 00
Huntsburgh. Q. Phelps, $5, Mrs. R. S. P., $3, Miss V. R. Phelps, $2., 10 00
Huntington. Col. by Rev. S. G. W. 8 00
Ironton. Mrs. J. A. Wilson, 10 00
Jefferson. "Citizens," 6 34
Lodi. Estate Timothy Burr, by W.W. Prentice, Ex., 300 75
Madison. A. Salisbury, 1 50
Massilon. Mrs. Wm. Brown, 3 00
Medina. N. B. Northrup, 10 00
Newark. Mrs. E. L. Tait, $10; Mrs. James McCrosy, $6, 16 00
Newberry, Cong. Ch. M. C. Col., 5 00
North Eaton. Jonathan Oakes, to const. Harriet Crowell, L. M., 30 00
North Fitchville. Sab. Sch., by Rev. W. A. W., 8 00
North Ridgeville. Miss L. E. B. 25
Painesville. Rev. H. C. Hayden, 20 00
Plymouth. Thanksgiving Col. by Rev. J. C. M. 24 00
Portsmouth. Benj. B. Gaylord, 100 00
Ravenna. Rev. A. B. Green and Wife, 2 00
Richfield. Miss C. Payne, 5 00
Richfield. U. Oviatt, R. Gargett, and Mrs. M. Oviatt, $5 ea., Dea. Samuel Clark, $3, Dea. E. Ellsworth, $2, Mrs. S. Clark, $1. 21 00
Ripley. Coll. by Rev. J. G. B. 38 05
Savannah. Free Presb. Ch. 13 00

Saybrook. Daniel Maltby, $25, C. L. Johnson, $15, Harrison Maltby, R. S. Harris, and H. Whipple, $10 ea., Isaac Maltby, $7, Rev. Mr. Frazer, $6.25, Mrs. Frazer, $6.25, W. S. Harris and James McKenzie, $5 ea., J. Frazer, Mrs. Whipple and Mrs. Clark, $2 ea., 5 Individuals, $1 ea., Others, $2.15, ($30 of which to const. JAMES SIMS, L.M.,) *for support of a Teacher*, 112 65
Smithfield Station. M. M., 25
Strongsville. Free Cong. Ch. S. S. 10 00
Sullivan. Cong. Ch., $19.52; "Friends," $3, 22 52
Talimadge. Welch Cong. Ch., *for support of a Teacher*, 18 01
Thompson. Eli Strong, 17 50
Toledo. G. L. Weed, 10 00
Townsend. Coll. by Rev. S. G. W. 7 50
Twinsburgh. Ch. Coll. $13.26, Beriah, L. M. and R. S. Green, $5, S. S. Coll. $1.64, 20 50
Wayne. Cong. Ch., by Miss C. M. B. 62 00
West Newton. E. White, 10 00
Windham. Freedmen's Ed. Assn. $115.; Samuel Wales, 26.45, 141 45
Worthington. Clinton Union S. S. 5 00
——— W. F. A. Com. by J. S. Larkin, Treas. 418 63
——— Rev. S. F. Potter, 5 00

ILLINOIS.

Amboy. Cong. Ch. 10 00
Aurora. First Cong. Ch. 92 00
Ashley. J. M. West, $1, J. W. H., 50c. 1 50
Blue Island. Rev. L. Foster and Wife, 200 00
Bunker Hill. Cong. Ch. 99 80
Chesterfield. Cong. Ch. 54 00
Chicago. Plymouth Cong. Ch. 81 00
Concord. Cong. Ch 45 25
Elwood. Elijah Wood, $5.50, E. C. Wood and W. W. Wood, $1 ea., Mrs. M. B., 50c. 8 00
Farm Ridge. Cong. Ch. $12, S. S. $3.50, Rev. R. Baker, $1, 16 50
Freemont. Cong. Ch. 42 00
Geneseo. Rev. C. S. Cady, 1 00
Geneva. Cong. Ch. 28 50
Granville. Social Circle, 40 00
Groveland. Mrs. Jane Harding, 2 00
Greenwood. Presb. Ch. 10 00
Hennepin. James Adams, 11 50
Jefferson. Cong. Ch. 25 13
Lynden. Cong. S. S. 8 00
Malden. Cong. Ch. 74 00
Mendon. V. F. 50
Metamora. Parker Morse, 10 50
Neponset. Cong. Ch. 12 50
Princeville. W. C. Stevens, $20, Mrs. L. Auten, $5, 25 00
Quincy. Mrs. Margaret Rose, by L. A. Weed, 105 00
Rainfield. Evang. Ch. 10 00
Sycamore. Cong. Ch. 8 00
Wataga. Cong. Ch. 57 50
Waverly. Cong. Ch. 67 00
Woodbury. Cong. Ch. 134 00

MICHIGAN.

Adrian. Miss M. Faxon, 5 00
Ann Arbor. Presb. S. S. 15 00
Battle Creek. Miss J. E. Williams, $1.50, Mrs. T. B. Skinner, $1, Others, $2.50. 5 00
Charlotte and Eaton Rapids. Dr. G. T. Rand and Dr. Sterling, 15 00
Clinton. Cong. Ch., by Miss S. M. W. 10 61
Cold Water. "A Friend," 60
Dowagiac. Cong. Ch. 53 50
Eastmanville. Colig. Ch. 4 25
Eaton Rapids. J. H. and C. C. P. Taylor, 10 00
Edwardsburgh. Cong. Ch. 17 50
Flint. H. Whittlesey, $10, J. Yose and Wm. Hartshorn, $5 ea., Mrs. Wm. Clark, $2.25, S. B. Wicks and J. W. Boyce, $2 ea., 3 Individuals, $1 ea., R. C. 75c. 35 00
Grand Rapids. Cong. Ch. 173 00
Jackson. Cong. Ch. 90 00
Jonesville. Presb. Ch. $15, S. S. Class, by Miss S. M. W., $1. 16 00
Kalamazoo. Birds' Nest Bank 150 00
Niles. Mrs. H. C. F., 50
Olivet. Rev. S. Sessions, 1 00
Raisin. Ladies Sew. Soc., by Miss S. M. W. 6 00
Saint Clair. L. P. Spelman, 1 00
South Boston. L. E. Sikes, 8 60
Tecumseh and vicinity. Coll. by Miss S. M. Wells, 126 64
Wheatland. Cong. Sab. Sch. $4.70, E. N. Douglass and A. W. Douglass, $3 ea., I. F. Douglass, $2. 12 70
——— S. M. Gannis, 4 25
——— Mich. Southern R. R. Concessions, 33 00

IOWA.

Cincinnati. L. R. Holbrook, $2, D. R., 50c. 2 50
Keokuk. Cong. Ch. $66.30, A Friend, $33.70, to const. DANA P. WHITE, L. C. INGERSOLL and WM. A. BROWNELL, L. Ms. 100 00
New Haven. Cong. Churches, by Rev. D. B. E. 7 30
Tabor. Cong. Ch. Mon. Con. Coll. 12 85

WISCONSIN.

Appleton. Cong. Ch. 70 25
Beaver Dam. Richard M. Jones, 50 00
Beloit. Rev. S. R. R. 1 00
Glenbuelah. Cong. Ch. 35 45
Menasha. Cong. Ch. 40 50
Oshkosh. Welsh Cong. Ch. ($9 of which for *Missions in Africa.*) 50 00
Pewaukee. Cong. Ch. 6 00
Plymouth. Cong. Ch. 27 25
River Falls. N. Wales, $10, S. H. Burr, $6, S. Wales and J. Nichols, $5, ea., K. Currier and E. C. Jencks, $2 ea. 30 00
Sheboygan. Cong. Ch. 106 00
Sheboygan Falls. Cong. Ch. 67 50
Waukesha, Bethesda. Welsh C. M. Ch. 10 20

KANSAS.

Lawrence. Robert Hughes, 5 00
Leavenworth. Emelia Field Brewer, 5 00
Wabaunsee. Mrs. Hibbard, 3 00

NEBRASKA TERRITORY.

Nebraska City. Colored S. S., by L. N. B. 4 00

CALIFORNIA.

Columbia. Mrs. Knapp, Shaw and Dealey, $4 ea., Miss S. Ward, $4, Mrs. Brown, $2.50, Mrs. Dr. Baldwin and Mrs. Fuller, $2 ea., Mrs. Dr. Barsons, $1, Others, $1.50, Premium on Gold, $10.86. 35 86
Grass Valley. Cong Ch. 11 60
Oakland. First Cong. Ch. 181 25
Sacramento. Cong. Ch., by Rev. I. E. D. 77 96
San Francisco. A. A. Bancroft, to const. GEORGE L. KENNY, L. M. 30 00

North Litchfield. Mrs. M. J. Grosvenor, 1 25

——— "O. A. F." *for Home M.* 10 00

CANADA WEST.

Point Albino. "A Man and his Wife," 27 30

GREAT BRITAIN

National Freedmen's Aid Union of Great Britain and Ireland, £100, 691 93
Great Britain and Ireland, by Levi Coffin, 717 43
Mrs. Ann Mary Goodrich, 70 00
Birmingham. Ladies' Negro's Friend Soc. proceeds of a Drawing Room Bazaar, by Mrs. A. M. Goodrich, £10, 70 00
Birmingham. Ladies' Negro's Friend Soc. £10, *for Menai Mission*, by Mrs. M. Cadbury, 70 00

PERSIA.

Mrs. E. W. Lougher, 25 00

Total, $28.678.67

W. E. WHITING,
Asst. Treas.